

Resignation of J. C. Mackey, M. A., Ph. D.  
To the President and Constituent Members,  
of the Brethren Publication Board.

DEAR BRETHREN:—I hereby respectfully withdraw from membership in the Brethren Publication Board. This step I consider taken in good and regular form, inasmuch as there will not be a meeting of the General Conference until my term expires, and I can no longer tolerate the idea of even the slightest responsibility for the weak literature the office is supplying.

Faithfully Yours,  
J. C. MACKEY.

Elk Lick, Pa.

#### Resolutions

WHEREAS, the ruler and super ruler of the universe has in his infinite wisdom seen best to call our worthy superintendent brother S. M. Aukerman of the Poplar Grove Sunday-school from service to reward

*Resolved*, that in his death the brethren have lost a faithful and zealous member and the Sunday-school an untiring worker.

*Resolved*, that a copy of these resolutions be placed on the church record and Sunday-school record of Poplar Grove church.

*Resolved*, that a copy be sent to the sorrowing family of our deceased brother directing their minds more fully to him who doeth all things well with the hope that he has gone to a happier sphere, and what is loss to us may be to him eternal gain.

*Resolved*, that these resolutions be published in the BRETHREN EVANGELIST.

W. A. WIMMER.

HENRY FRANCE.

ADAM SMITH.

WM W. SUMMERS, pastor. Committee.

#### SUMMARIES OF CHRISTIAN BELIEF

##### Creed and Apostles Creed

J. B. WAMPLER

The earliest history of creedism occurred about A. D. 175-200, during the period that Ireneus and Tertullian flourished, the former A. D. 167, the latter A. D. 192. This first was not considered a creed but simply "summaries of Christian belief."

The Arian controversy began A. D. 318. The Arians, founded by Arius, an ambitious priest of Alexandria, who denied the divinity of our Lord and said that he was not born of the Father, but made by him; that he was not equal to, but inferior to the Father. These heretics were condemned at the first Council (Ecumenical) of Nice (now called Isnick, in Asia Minor, about ninety miles from Constantinople) and was held A. D. 325, under Pope Sylvester I, in the palace of the emperor. There were present 318 bishops, the Emperor Constantine the Great assisting. At the Council the greater part of the Nicene creed was published. In this Nicene creed the term "Holy church" occurred. The term "descended into hell" did not occur in this Nicene creed; but the first Council of Constantinople (also Ecumenical) the ancient Byzantium, was held A. D.

381, in the emperor's palace, confirmed by Pope Damascus I; 150 bishops and the Emperor Theodosius, the elder, attended. The followers of Macedonius were condemned for denying the divinity of the Holy Spirit and his consubstantiality with the Father and the Son. A few more things were added to the Nicene creed.

Some of the few more things were the following: Instead of Holy church they added "Catholic," and read "Holy Catholic church." This council also added the phrases "descended into hell, the communion of saints, and the life everlasting." I next refer to the creed of Pope Pius IV. This creed was an extension of the Nicene, and was composed at the conclusion of the General Council of Trent (capitol of the Austrian Tyrol) held from the year of our Lord 1545 to 1563, to meet the errors of the first Protestants, Luther, Calvin, and others then spreading. A few supplementary words were added by Pope Pius IX, referring to the supremacy and infallibility of the Roman Pontiff." Roman Catholic Belief, p 250.

Of the Apostles Creed Wheatly says, page 106, "Tho the scriptures be a perfect revelation of all divine truths necessary to salvation; yet the fundamental articles of our faith are so dispersed there that it was thought necessary to collect out of these sacred writings one plain summary of fundamental doctrines, which might easily be understood and remembered by all Christians."

Wheatly tells us why this "summary" was called creed. He says, "This summary, from the first word in Latin, *credo*, is commonly called the creed, tho in Latin it is called *symbolum*, for which several reasons are given, as, first, that it is an allusion to the custom of several persons meeting together to eat of one common supper, whither every one brings something for his share to make up the common meal, which from hence was called *symbolum* from the Greek *sumballein*, which signifies to throw or cast together: even so, say some, the apostles met together and each one put or threw in his article to compose this symbol.

Another signification of the word is fetched from military affairs, where it is used to denote those marks, signs, or watch words, etc., whereby the soldiers of an army distinguished and knew each other; in like manner, as some say by this creed the true soldiers of Jesus Christ were discerned from those who were only false and hypocritical pretenders.

But the most natural signification of the word seems to be derived from the pagan symbols, which were secret marks or words or tokens communicated at the time of invitation, or a little before, unto those who were consecrated or entered into their reserved or hidden rites, and to none else; by the declaration, manifestation, or pronouncement whereof those devout idolators knew each other, and were with all freedom and access admitted to their more intimate mysteries, i. e., to the secret worship and rites of that god whose symbols they had received;

from whence the multitude in general were kept out and excluded; which said symbols those who had received them were obliged carefully to conceal and not on any account whatsoever, to divulge or reveal. And for the same reasons the apostle's creed is thought by some to have been termed a symbol, because it was studiously concealed from the pagan world, and not revealed to the catechumens themselves, till just before their baptism or initiation in the Christian mysteries; when it was delivered to them as that secret note, mark or token, by which the faithful in all parts of the world might, without any danger, make themselves known to each other.

Athanasius' creed (or commonly so-called) contains a further addition as follows, "That we worship one God in trinity, and trinity in unity; neither confounding the persons, nor dividing the substance."

From what I have now presented in reference to the origin of creedism, and the continual adding to and following pagan, secret symbols anciently, and coming down the stream of time we find a multitude of "creeds," every sect has its own creed, and all of them originated about the same way. A number of persons having joined together and thrown in their several articles of faith as they conceived them in their own minds, or received them from parental training and early teaching, or by tradition from their predecessors. Brethren, let us look back over our own history and see how creedism was sown by, first, "advisory" rules; second, it germinated and put forth "obligatory," that became very prolific and brought forth "mandatory," then followed (as our dear editor sets forth in one of his editorials) ecclesiastical courts, measuring lines, shears and axes, which resulted in division and a glorious reformation. Now taking all the "summaries of Christian belief," creeds, constitutions and confessions of faith, disciplines and catechisms, minutes of obligatory or mandatory, and as Rev. Wheatly defines *symbolum* from *sumballein*, to throw together, throw them all together into a cess pool, and call the composition hash, then apply the definition of hash as defined by a tramp, as follows: Hash, "the substance of things hoped for, the evidence of things not seen." I presume the poor tramp had been fed on hash over abundantly. So by analogy, brethren and sisters in Christ, we have had an all sufficiency of creedism, ecclesiastical laws and mandates. Now may the triune God, Father, Son and Holy Spirit, keep us as a church of the living God out of the modern alliances, who seek numbers and popularity rather than to hold to and teach the doctrine of Christ in its entirety, and thus honor and glorify God. Having inscribed upon our Christian banner, the gospel, the whole gospel, and nothing but the gospel, let us elevate that banner above all others and establish it in the islands of the seas, and send it forth gloriously to all nations and to the ends of the earth. God bless the mission cause, home and foreign.